

Mapping what we know: Literary translation from Turkish to Arabic between 1923 and 2005

Sare Rabia Öztürk 

Boğaziçi University, Turkey



ABSTRACT

This article offers an outline of the literary translation flow from Turkish to Arabic between 1923 and 2005 based on a catalogue of translated literary works that were published in this period that was compiled for the purposes of this research. The aim of the article is to understand what kinds of works make it into a literary-linguistic domain when the host system has a turbulent history with the source system (in the case of Turkey and the Arab Middle East, a series of ideological and political factors were behind such turmoil). Based on Even-Zohar's concept of clusters, the bibliographic data are consulted to trace the systemic infrastructure that helped determine which works from the source literature were admitted into the host literature. The process is carried out through identifying sets of relatable elements (translations, agents) that clustered around six thematic elements to form the repertoire of translated Turkish literature in the Arabic literary system. The analysis shows that the translation flow from Turkish to Arabic continued despite the historical rancour between Turkey and the Arab Middle East.

Keywords: translation flow, literary translation, networks of relations, repertoire, cluster

Izris znanega: književno prevajanje iz turščine v arabščino med letoma 1923 in 2005

IZVLEČEK

V članku je predstavljen oris književnega prevodnega toka iz turščine v arabščino med letoma 1923 in 2005. Oris temelji na katalogu prevedenih literarnih del, objavljenih v danem časovnem obdobju, ki je bil izdelan za namene te raziskave. Namen članka je predstaviti spoznanja o tem, kakšne vrste dela so vključena v literarno-jezikovno domeno v času zgodovinskih napetosti med izvirno in ciljno kulturo (v primeru Turčije in arabskega Bližnjega vzhoda je to trenje povzročila cela vrsta ideoloških in političnih dejavnikov). Raziskava s pomočjo koncepta skupka, kot ga je definiral Even-Zohar, uporablja bibliografske podatke za zaznavanje sistemske infrastrukture, ki je pomagala določiti, katera dela iz izvirne književnosti so bila vključena v prevodno literaturo. Postopek temelji na identifikaciji nizov sorodnih elementov (prevodov, akterjev), ki se združujejo okrog šestih tematskih elementov in oblikujejo repertoar prevedene turške literature v arabskem književnem sistemu. Analiza pokaže, da se prevodni tok iz turščine v arabščino kljub zgodovinskemu sporu med Turčijo in arabskim Bližnjim vzhodom ni prekinil.

Ključne besede: prevodni tok, književno prevajanje, mreže odnosov, repertoar, skupek

1. Introduction

When the Ottoman state was abolished in 1922, and in its place came the Republic of Turkey, a geographical break between Turks and Arabs was initiated, and the Arab regions went on their respective journeys towards statehood and independence. Prior to this date, mostly in the late 19th century, the emergent Arab nationalism had been steadily increasing in an atmosphere of cultural revival that resulted from increased dialogue with the West (Somuncuoğlu 2015). Arab identity and cultural heritage gained importance in this period, while the Ottoman presence was regarded as the source of cultural stagnation and *inhiṭāt* [decadence] in the region (Haarmann 1988). A similar attitude could be found in Turkish nationalism, which saw Arabs as obstacles on the course towards modernity (Bozdağlıoğlu 2003). As Turkish and Arab modernization processes took their respective routes, the two nations were diverging considerably from each other. Throughout the 20th century, ideological and political factors continued to trouble the waters between them. In both Turkish and Arab modernization processes, cultural import from Europe (or the westernization of local cultures) was concretized through textual translations from major European languages such as French, English and German.¹ On the other hand, cultural flow in the form of literary translation from Turkish to Arabic was not progressing at such a high momentum (Suçin 2016).

To answer the question of what kinds of products make it into a literary-linguistic domain when the host system has a turbulent history (political, ideological) with the source system, this article offers an outline of the literary translation flow from Turkish to Arabic² in the first eighty years of the Republic of Turkey based on a catalogue of translated literary works between 1923 and 2005 that was compiled for the purposes of this research. Adopting Itamar Even-Zohar's systemic view on cultural transactions, it traces "networks of relations" (Even-Zohar 2010, 40) that are discernible from bibliographic data. It proposes three hypotheses, as follows:

- 1 For more information on the cultural dynamics of the period, see Berk Albachten (1999) and Ziyāda (2015).
- 2 A note on transliterations: The transliteration of Turkish and Arabic words is conducted in accordance with the IJMES Transliteration system. For proper names (persons or institutions) with self-proclaimed English transliterations, the preferred transliteration is retained.

1. Translation flow from Turkish to Arabic continued despite recent and ongoing acrimony between Turkey and the Arab Middle East.³
2. Certain thematic elements, intertwining with agents of transfer, formed clusters that became models for future processes of cultural production.
3. These clusters constituted the repertoire of translated Turkish literature in the Arabic literary system.

2. The systemic view of cultural production

Itamar Even-Zohar's theoretical work on systems (many of its milestones collected and revised in his *Papers in Culture Research* (2010)) offers a relational view of cultural phenomena that links cultural production with other variables affecting its operation. Beside its emphasis on the need to look at "networks of relations" (Even-Zohar 2010, 40) that operate behind cultural phenomena, the systemic view is valuable for cultural research in that it accounts for irregularities by making a clear distinction between what is *systemic* and what is *systematic* (Even-Zohar 2010, 42). This highlights the fact that although nothing occurs in a vacuum, the operating factors behind cultural phenomena are not likely to be prescriptive nor predictable. Moreover, the systemic view points to the relational dynamic between various domains that make up a given cultural reality (language, literature, politics, economy, etc.) by noting: 1) the multiplicity of systems that are at work in cultural settings, and 2) the stratified nature of cultural material in a heterogeneous reality – a view that renders indispensable the inclusion of the peripheral into the analysis of cultural dynamics. The present article takes as its standpoint the relational perspective that the systemic view allows for the consideration of cultural occurrences. The notions of "mega-polysystem" (1990, 24) "cluster" (2010, 13) and "agents of transfer" (2010, 75) that are part of Even-Zohar's systemic model will provide tools of analysis for interpreting the bibliographic data.

The idea of clusters is embedded in Even-Zohar's conceptualization of *culture repertoire* and is presented as a concept of its own (in 2010, 13) when explaining what his theory on repertoires entails. Repertoires are "the aggregate of rules and materials which govern both the making and handling, or production and consumption, of

3 Though the catalogue does not exclude translations published in Arab countries outside the Middle East, the latter region is the focus of this article, since almost all of the translations were published there. The three cases in which a translation occurred outside the Middle East (Tunisia, Tripoli, Cologne), were carried out by translators from the Middle East. The remaining bibliographic data in these cases (publishing dates, who the authors were, what kind of works were translated) also show synchrony with the models (discussed in the article) that were established within the Middle East for translating Turkish literature.

any given product” (Even-Zohar 2010, 17). Clusters are structural elements that take place in the making of a culture repertoire. A cluster can be thought of as a set of elements that come together in a relatable (networkable) fashion. Cultural items are often embedded in clusters and are acquired, produced and valued for such attachment. Finally, the formation of clusters can lead to the construction of models that are applied to future processes of cultural production. Understanding how clusters are formed can take us a step towards identifying the systemic infrastructure that is at work in a given culture. The concept of clusters is used in this article as a selection criterion for interpreting the dataset from a relational, systemic perspective. Sets of relatable elements (translations, agents) are identified that together form the repertoire of translated Turkish literature in the Arabic literary system.

Even-Zohar calls agents of transfer the different actors (people, institutions, etc.) who, through the transfer of “cultural goods” (Even-Zohar 2010, 9), facilitate repertoire building via acts of mediation. An essential component of interpreting the dataset of translations is the analysis of not only which people and institutions were involved in acts of literary transfer from Turkish to Arabic in the period in question, but also the authors of translated works themselves, some of whom might be considered indirect agents in the international dissemination of their work.

In the 1990 version of his article on the polysystem theory, Even-Zohar refers to the site of interaction between different (international) communities, each operating within its own polysystemic dynamics, as a “mega-polysystem” (2010, 24) which he envisions as a conglomerate of several cultural entities. With this notion, Even-Zohar refers to transitivity rather than border-crossing, for he emphasizes that the borderlines between systemic units “are by no means clear-cut or forever finalized” (2010, 24). A mega-polysystem is a useful concept for considering the international dynamics that, in the interplay between two cultures, refer to matters transcending the pair in question. The article adds this macro-historical perspective to the micro-historical approach it uses to account for the factors that kept the two literary systems in touch.

3. Translation catalogue and criteria for selection

The present article deals with literary transfers from Turkish to Arabic in the first 80 years of the Republic of Turkey. The catalogue (Appendix) lists translated items from 1923, the year in which Turkey’s status as a republic was established, until 2005, the year in which the Turkish Ministry of Culture and Tourism launched TEDA, “a grant program intended to foster the publication of Turkish literature” on an international scale (Republic of Turkey Ministry of Culture and Tourism 2021), reaching 60 languages by 2021. With the TEDA factor, two changes occurred: a relative regularization

of (some aspects of) the translation flow, and the state administration of Turkey entering this particular translational scene as a decision-maker. The present article aims to trace the translation flows up to this point, leaving the examination of the ensuing developments for another study.

The catalogue is limited to book-length translated texts that are declared as such in the target system. The translated materials are literary texts that were written by authors from Turkey (which excludes, for example, the Turkmen of Arab geography) and translated into Arabic. The catalogue aims to list first publishing dates and does not include further editions.⁴ It does not include children's literature and non-fictional genres such as essays, memoirs and biographies. Finally, it does not include retranslations.

The catalogue is built on the basis of external criteria that are provided for public use: publication data listed on online library catalogues, indexes and a few other sources, all added to the catalogue along with available reference numbers. Adopting a target-oriented approach, the catalogue is arranged with the publishing dates of the translations sorted in ascending order. Such arrangement provides a sense of diachrony, while at the same time making visible the synchronic formation of certain clusters of people and institutions (agents of transfer) and books (transferred goods) that gathered around similar ideological, sociological and cultural themes.

The catalogue is by no means all-encompassing. Given the possibility of there always remaining *terra incognita* or “blank spaces that ... [indicate] an absence of contemporary knowledge about the matter” (Pym 2014, 101), the list (and any interpretation that is based on it) is bound to remain tentative and open to improvement. However, as also suggested by Pym in his own conceptualization of transfer networks, the point is “[to map] what we know” (2014, 102). This is particularly useful for forming an idea about the actuality of the situation in historical episodes wherein cultural transfer between two literary systems might be deemed unlikely.

Based on Even-Zohar's concept of clusters, translational data is interpreted through identifying sets of relatable elements (translations, agents) that clustered around certain thematic elements to form the repertoire of translated Turkish literature in the Arabic literary system. These clusters are then formulated in Section 4 as subsections, each referring to a particular networkable situation. Six clusters are identified in this way, which can be summarized as follows: The first cluster constitutes agency by and around women. Such agency is mainly related to constructing the image of the modern woman, and popular romance novels that were written and translated by women.

4 It should be noted that edition numbers are not always registered in the bibliographic sources. When they are registered, the information is provided in the catalogue.

The second cluster refers to ethnic minorities (Kurds and Turkmen) and their role in facilitating the flow of translation from Turkish to Arabic during the period in question. The third cluster refers to supranational causes (socialism and Islam) that led the two systems to interact more in relation to this supranational platform than in direct relation to each other. The fourth cluster refers to translations and agents of transfer that gathered around authors from Turkey who had been at odds with the country's politics. The fifth cluster refers to a point of overlap between some of the home repertoire and translated Turkish literature which deployed satire as a means of social criticism. The sixth and last cluster refers to translators who engaged in literary translation during the 20th century, acting within previously mentioned clusters, and produced translations for television in the 21st century. Such activity indicates that the clusters which kept the translation flow active between Turkish and Arabic in the 1900s generated agencies that went beyond literary translation, creating other possibilities for cultural transfer between the two systems in the 2000s.

4. Discussion and analysis

In what follows, clusters that gathered around similar ideological, sociological and cultural themes are located and interpreted in order to understand the models that emerged from them and the repertoires they contributed to.

4.1 Agency by and around women

Gendered national identities have been studied as part of nationalization processes in different geographies (Moghadam 1994; Altan-Olcay 2009). In a study that mentions some characteristics of Reşat Nuri Güntekin's (Turkish novelist, story writer and playwright) writings, Şahika Karaca (2012) analyses the changing image of women during the late Ottoman and early Turkish republican era as depicted through female teacher characters in fictional writings of the period. She argues that many of the novelists in question (Güntekin among them) were following an image-building strategy for women according to which they were encouraged, as modern citizens, to enter the public sphere with the condition that they preserved their *iffet* (modesty, virtue).

İffet is the name of the female teacher character in Güntekin's novel *Damga* [stamp/mark], in which, as argued by Karaca, the author gave a message on what he expected from modern women. As demonstrated in the catalogue, the novel was translated into Arabic by 'Abd al-Aziz Amīn al-Khānjī and published in 1927 in Cairo. Al-Khānjī's attitude towards women strengthens Karaca's argument and broadens its scope beyond Turkey. Besides translating Güntekin's novel, he wrote in the preface of another

translation that women had the right to be included in public life, provided that they do not “yaṭfurna [caper, surge]” to a point where they become like “nisā’ al-gharb [women of the West]” ((1920) 2014, 8).

Two of Güntekin’s other translators were women: Şafıyya Luṭfî and Rewşen Bedirxan. Şafıyya Luṭfî, of whom no further biographical information was attained, translated Güntekin’s novel *Acımak* [to pity] (published in 1934 in Aleppo). Like *Damga*, *Acımak* also featured a female teacher as its central figure. As for Rewşen Bedirxan, she translated into Arabic Güntekin’s famous novel *Çalığışu* [wren], also featuring a female teacher. The translation was titled *Mudhakkarât Mu‘allima* [memoirs of a teacher] and published in 1954.

This is a cluster in which author, translator and product gathered around and gave value to the idea that while modernity necessitates the inclusion of women in the public sphere, women should still be subject to certain restrictions with regard to physical appearance and moral behaviour. The image of an idealistic, female teacher seems to be a favoured expression of such idea.

Moreover, it overlaps with another cluster (through shared themes and agents) which revolves around popular romance novels that were written and translated by women. Rewşen Bedirxan, the aforementioned translator, appears in the catalogue two more times, translating works by two women authors – a very small community in the catalogue (five women authors in total and four women translators). She translated a novel by Güzide Sabri and another by Mükerrerrem Kamil Su. Sabri wrote tragic romance novels that featured female leading characters.⁵ Bedirxan translated her *Ölmüş Bir Kadının Evrakı Metrukesi* [papers left behind by a dead woman]. The translation was published in 1951 under a title with a very similar structure to that of the 1954 publication, *Mudhakkarât Imra’a* [memoirs of a woman].⁶ Kamil Su also wrote romance novels. Bedirxan translated her *Sevgim ve Izdırabım* [my love and my sorrow]. Both novels relayed the difficulties endured by idealistic women and, as noted by Nurtaç Ergün Atbaşı (2020), Kamil Su was herself a teacher who frequently created female teacher characters in her novels.

Another woman translator was Nafisa Bahjat. She appears in the catalogue twice, as the translator of two romance novels, the first being *Çamlar Altında* [under the pine trees] by Muazzez Tahsin Berkand, and the second, *Leylaklar Altında* [under the li-

5 See Doğan (2019) for more information on Sabri’s writings.

6 Interestingly, in a 1996 reprint Bedirxan’s name appears on the cover (without indication of her role as translator) and Sabri’s name later, on the title page, where the book’s position as translated literature is established. See Sabri (1996).

lac trees] by Mebrure Sami. Like Sabri and Kamil Su, Tahsin Berkand and Sami are frequently categorized as authors of popular romance fiction. The only female author who stands outside of the popular romance cluster is Adalet Ağaoğlu, who will be mentioned in Section 4.4.

4.2 Ethnic minorities and their role in facilitating the flow of translation from Turkish to Arabic

Under the nationalist regime of Saddam Hussein (president of Iraq between 1979 and 2003), the Turkmen of Iraq became a marginalized group who suffered discrimination (‘Umar 2017; Oğuz 2016; Kevseroğlu 2006). The government went on a campaign to Arabize the region, especially the city of Kirkuk (a centre of the oil industry), forcing the demographic weight to shift towards an Arab population at the expense of other ethnic groups:

Turkmen, Kurds and other minorities were replaced by Arabs transferred from southern Iraq, resulting in Arabs forming the major [sic] of the city’s population, to the detriment of the formerly majority Turkmen and also of the Kurds resident there. (Oğuz 2016, 168)

Kurds as another minoritized ethnic group were also marginalized in Syria, where the use of the Kurdish language was banned, including publishing in that language (‘Ali 2013). The situation was similar in Turkey, as Kurdish was banned in favour of Turkish nationalism, and for decades it only existed as an unofficial, oral language (Arslan 2015). The catalogue shows that, despite political, demographic and ideological marginalization, Kurdish and Turkmen agents of transfer played an intermediary role in keeping the flow between the Turkish and Arabic literary systems, forming clusters that are relatable both internally and externally (with other clusters).

Besides appearing in the cluster that is related to her identity as woman, Bedirxan is present in this cluster in relation to her identity as a Kurd. The latter identity was central in her intellectual life and political activity. She lived in Istanbul as an infant and later moved to Damascus. She established herself as a translator (into Arabic, from Turkish and Kurdish sources), literary and otherwise. She played diplomatic roles as a representative of both Syrian and Kurdish identities and engaged in political activism, founding the Kurdish Women’s Union⁷ in Iraq (Altünji 2014; Reş 2012). Another Kurdish translator who appears in the catalogue is Khalaf Shawqī al-Dāwūdī from Iraq. He compiled an anthology of Turkish short stories that included Güntekin and

7 Original name: Al-Ittiḥād al-Nisā’ī al-Kurdi.

was published in Cairo in 1934. He is quoted (in al-Barzanjī al-Naqshibandī 2016) to have expressed, in the preface to this anthology, his delight in reading Turkish literature. He is also referred to as being among the “Kurds who served the Arabic language” (al-Jubūrī 2003a, 314, my translation).

As for Turkmen translators, Muḥammad Mawlūd Fāqī, a Turkman from Aleppo,⁸ carried out much of Aziz Nesin’s translations in the late 1990s and early 2000s (Nesin’s place in the translation flow will be discussed separately in Sections 4.3 and 4.5). Much of Fāqī’s translations were published in Damascus by a publisher named al-Waṭaniyya al-Jadida [new nationalism]. He also appears to have worked with a publisher from Latakia named Dār al-Manāra. Latakia, along with Aleppo, are among the cities with the most Turkmen in Syria (see Hürmüzlü 2015).

Another of Nesin’s Turkmen translators was Farūq Muṣṭafā from Kirkuk, Iraq, a city which is historically and politically linked with the Turkmen presence (among other ethnic communities) in the region. Muṣṭafā appears in literary discourses around Kirkuk (see, for example, Qūryālī 2019; Mardān 2007; Abū Andalus 2014) as an esteemed figure among the city literati who were active around the mid-1990s, whom Muṣṭafā himself termed “Jamā‘at Kirkūk [the Kirkuk community]” (cited in Ḥujayrī 2017) and emphasized their contribution (despite their different ethnic backgrounds) to Iraqi literature.

Another Turkman from Kirkuk who appears in the catalogue is Nuṣrat Mardān (cited in the above paragraph).⁹ He translated a novel by Nedim Gürsel that brings a postmodernist perspective to the story of the Ottoman Sultan Mehmed II. The translation was published in 2001 by an Iraqi publisher that was based in Cologne, al-Kamel Verlag.¹⁰

Also in the catalogue is Jamāl Jum‘a, another member – the term is used in a loose sense – of the Kirkuk community¹¹ who translated a collection of Orhan Veli’s poems for the Ministry of Culture and Knowledge Development in Abu Dhabi to be published in 1998. This is the first and only time in which Veli (an innovative poet who influenced Turkish poetry with his contribution to the *Garip* movement of the 1940s) appears in the catalogue. This is also the first and only time Abu Dhabi enters the scene. The point of entrance, though, is more or less normative (i.e., indicative of certain established models): the agency in Kirkuk and (as will be discussed in Section 4.3) the interest in Turkish modern poetry.

8 For more information on Fāqī see: <http://www.akhawia.net/showthread.php?t=122369>.

9 For more information on Mardān see: <https://www.biyografya.com/biyografi/11132>.

10 For more information about the publisher see al-Sarāy (2010).

11 See Burton (2006) for more information about Jum‘a.

Two other Iraqi Turkmen translators were ‘Abd al-Latîf Bandar Üglü,¹² who translated a collection of Turkish modern poetry for the Iraqi Ministry of Culture and Arts in Baghdad that was published in 1978; and Jinkîz Katâna,¹³ who translated a poetry collection of the 13th–14th century Sufi poet Yunus Emre that was published in Cairo in 1991.

4.3 Supranational causes and the mega-polysystem

Data from the catalogue indicate that supranational causes might lead systems to interact more in relation to the mega-polysystem in which these causes are enacted than in direct relation to each other. Two clusters appear out of the bibliographic data: one related to socialism and the other to Islam as a common point of interest.

During the early Arab nationalization processes, some Islamic-religious sentiments still regarded loyalty to the Ottoman *umma* as important, seeing it home to all Muslims. Other adherents of religion chose loyalty to the nationalist, progressive ideology (Haarmann 1988, 186). Soon after separation from the Ottoman community, the newly forming Arab nations found themselves in the context of European colonization which started as French and British mandates in the aftermath of the First World War. In the case of Palestine, Zionism and the Jewish settlement were burning issues, and new topics such as *the Arab-Israeli conflict* and *the Palestine question* were permanently incorporated into the rhetoric of pan-Arabism (Bawardi 2014; Di-Capua 2018).

The new states were ruled by nationalist leaders such as the Egyptian president Gamal Abdel Nasser and the Iraqi leader Saddam Hussein, who also adopted a more or less secularist and socialist outlook (Helfont 2018; McLean and McMillan 2009; Şahin 2014). In some instances, ideologies gave way to despotism, and governmental alliances with imperialist powers was often criticized by the circles that opposed such regimes. Arab nationalist sentiments were shaken in the Arab-Israeli War of 1948, which was to be known thereafter as the *Nakba* [catastrophe] (al-Mūsā 2009).

The Republic of Turkey was the first Muslim country to recognize the state of Israel, during the presidency of İsmet İnönü on the 29th of March 1949, even before Israel was granted full membership to the United Nations on the 11th of May 1949 (Nafi 2009). Moreover, Turkey’s anti-Soviet regime in the 1950s and its subsequent “pro-Western policy aiming at creating a defense system against the Soviet Union and communism” (Bozdağlıoğlu 2003, 118) stood in opposition to rising socialism in the

12 Please refer to the following link for more information on Bandar Üglü: <https://www.biyografya.com/biyografi/2610>.

13 Please refer to the following link for more information on Katâna: <https://www.biyografya.com/biyografi/1895>.

Arab world. Turkey was regarded as “a mere imperialist instrument in the Middle East and a force for the perpetuation of the status quo in the region” (Nafi 2009, 69). Siding with the enemy of the Arab world, it became an enemy: “The newspaper of the Muslim Brotherhood, *al-dawa*, labeled Turkey as a ‘second Israel and called for its destruction” (Bozdağlıoğlu 2003, 118).

As demonstrated in the catalogue, the Turkish socialist poet Nazım Hikmet most probably entered the Arabic literary scene in 1952 when ‘Ali Sa‘d, a medical doctor by profession, published in Beirut a collection of his poems in Arabic (translated from French). At least, this is the translation that is said to have brought him recognition in the Arabic context (Shūsha 2001; Shūsha 2015; Dakuki 1998). This was a year after Hikmet was stripped of Turkish citizenship for communist propaganda (Göksu and Timms 1999). The *Nakba* of 1948 was still an open wound. Most Arab nations were struggling against British or French colonization. Hikmet’s poetry resonated with the Arab causes of the time. With regard to the reception of Hikmet through this translation, Fārūq Shūsha, an Egyptian poet, wrote in the Egyptian *al-Ahrām* newspaper: “It was like a glowing fire that chanced in us an ignited aspiration to horizons of freedom, justice, human dignity and the revolt against restriction, dictators and colonizers”¹⁴ (2015, my translation). Many translations of Hikmet (from Turkish, French and Russian), both poetry and plays, followed suit. They were published in a variety of locations, including Beirut, Cairo, Damascus, al-Quds, Latakia, and Kuwait.

In a study on Hikmet’s reception in Greece, Kenan Behzat Sharpe argues that he flourished in so many languages so many times due to his ties with an international body of “cultural networks [that] were supported by the Soviet Union” (2020, 131). This, then, was a case in which the mega-polysystem was activated through socialism. Moreover, Sharpe notes the importance of Paris and Moscow as trendsetters that had the power to control transactions between Turkish and Greek. This also resonates with the Arabic case, wherein some of Hikmet’s translations were mediated through French¹⁵ or Russian.¹⁶

Fāḍil Luqmān Jatkar, a social activist from Syria, was among a group of translators who established intellectual camaraderie with Turkish socialism, translating works by Turkish socialists (Mannā‘ 2017). Among his literary translations are works by Nazım Hikmet, Aziz Nesin, Erdal Öz and Yılmaz Güney. Jatkar was also an early translator of the Turkish Nobel-winning novelist Orhan Pamuk. His translation of *Cevdet Bey*

14 Original statement: “وكانها النار المشتعلة، بعد أن صادفت فينا تطلعا مشبوبا إلى آفاق الحرية والكرامة”
“الإنسانية والثورة على القيود والمستبدين والمستعمرين”.

15 Alī Sa‘d’s 1952 translation, Muḥammad al-Bukhārī’s 1971 translation.

16 Māhir ‘Asal’s 1971 translation, Sharīf Shākīr’s 1978 translation.

ve Oğulları [Cevdet Bey and his sons] was published in 1989, well before Pamuk acquired global fame in 2006.

Aziz Nesin is another socialist who kept the literary flow between the two systems alive. Appearing in 44 entries (plays, short stories, novels) in the catalogue (from a total of 112), he stands as the most published Turkish author in Arabic translation between 1923 and 2005. His name is synonymous in the Arab context with *al-adab al-sākhir* [satire literature]. He left his mark on broadcasting as well, inspiring a number of Syrian television shows (Alkhaleej 2009).

Discussing Hikmet's internationalization, Sharpe (2020) points to the effect of his travel initiatives, through which he visited many parts of the non-Western world in solidarity with the socialist cause. Likewise, Nesin visited Arab countries and established friendships with intellectuals of the region. Both were members of the Union of Asian and African Writers (Al-Arnā'ūt 2021; Al-Burjāwī 1980). It is possible, therefore, that the mega-polysystem in which Hikmet's person and works circulated also comprised Nesin's radius of action.

A variety of Nesin's short stories, novels and plays were transferred into the Arab literary system by a number of translators through different publishers, the majority of which were based in Damascus. That being said, Amman and Kuwait appear among the early publishing locations of works by Nesin, both publishing in 1986 and working respectively with Jatkar (mentioned above) and another Syrian translator, Jūzīf Nāshif. Jatkar and Nāshif are two of the translators who were published by the Syrian Ministry of Culture and National Guidance,¹⁷ whose agency will be discussed in Section 4.4.

As for the second cluster, the one related to Islam as a common cause, scholarly interest in Turkish/Ottoman literature appears to be tied in many instances with interest in Islam as the common religion between the two cultures. Ḥusayn Mujīb al-Miṣrī, whose translation of a poetic work that was dedicated to the prophet Muhammad by the Ottoman scholar Süleyman Çelebi was published in Cairo in 1981, wrote in his preface to another work of his (a book on Turkish literature) that he intended to "fill a void in knowledge that remained vacant for a long time"¹⁸ and referred to Turkish literature as "a Muslim literature that remained unknown, was kept silent and thrown into oblivion"¹⁹ (1978, 3–4, my translation). Al-Miṣrī also published, in Cairo in 1984, a bilingual poetry book in which he presented Turkish verse of his own writing and its Arabic translation.²⁰

17 Registered in the catalogue (Appendix) as Wizārat al-Thaqāfa wa al-Irshād al-Qawmī.

18 Original statement: "سد فراغ في المعرفة ظل شاغرا منذ طويل زمان".

19 Original statement: "أدبا إسلاميا بقي مجهولا مسكوتا عنه مطروحا في غور النسيان".

20 See al-Miṣrī (2004), in which the author also mentions this bilingual work.

Another agent who can be regarded within this cluster is the Egyptian scholar of Turkish and Ottoman culture Muḥammad Ḥarb,²¹ who is currently established in Turkey. He is among the authors²² of the TDV²³ Encyclopedia of Islam, a major reference for Islamic studies in Turkey. He translated Necip Fazıl Kısakürek's play *Bir Adam Yaratmak* [the making of a man] that was published in Cairo in 1988. Kısakürek is a major name among the religious literati in Turkey of the 20th century. In an interview by Wā'il Ḥusnī (2019), Ḥarb states that he knew Kısakürek personally and that the latter thanked him for translating his works into Arabic. In 2018, he was given the Necip Fazıl award for arts and cultural research, the international category.²⁴

Ḥarb also appears as the translator of a historical novel on Imam Shāmil, a major name in the Muslim Caucasian resistance against Russian invasion in the 19th century. His translation was published in Jeddah, which comprises the first and only occurrence in the catalogue of a publishing instance from Saudi Arabia. Upon inspection, the publisher (Dār al-Manāra)²⁵ turns out to be affiliated with the Syrian religious scholar and judge 'Alī al-Ṭanṭawī²⁶ who came to Saudi Arabia in the 1960s, an era which witnessed a wave of migration by members of the Muslim Brotherhood (al-Ikhwān al-Muslimīn) from Syria and Egypt to Saudi Arabia.²⁷

Other agents of transfer who seem to have clustered around religious-scholarly interest in Turkish literature are İbrahim Sabri, 'Abd al-Rāziq Barakāt and Ekmeleddin İhsanoğlu. The first of these translators, Sabri, was the son of the last *Şeyhülislam* (highest religious rank in Ottoman legislative system). He moved to Egypt in his thirties and settled there. He translated Mehmet Akif Ersoy's seventh poetry volume of *Safahat* ([pages], one of his major works) titled *Gölgeler* [shadows] into Arabic. The translation was published in Cairo in 1953. *Gölgeler* itself was published in Cairo in 1933, at a time when Ersoy resided there (Saraç 1997).

As with Hikmet, Ersoy also represented a common cause. In his case, it was the unity of Muslims, irrespective of their nationalities. He shared the title *Şairü'l-İslam/Shā'ir*

21 Known in Turkey as Muhammed Harb.

22 The entries that have been contributed to the encyclopaedia by Ḥarb can be found at <https://islamansiklopedisi.org.tr/muellif/muhammed-harb>.

23 Türkiye Diyanet Vakfı (English name: Türkiye Diyanet Foundation).

24 See the award website, year 2018 for more information: <https://www.necipfazilodulleri.com/2018/tum-kazananlar-0>.

25 Not to be confused with the one in Latakia (mentioned in 4.2).

26 The publisher's official website, <http://daralmanara.com>, states that it is "The exclusive publisher of Sheikh Ali Tantawi's books" (main page, my translation).

27 For more information about the Brotherhood in Saudi Arabia see al-Rasheed (2007).

al-Islam [poet of Islam] with the Pakistani poet Muhammad Iqbal (as pointed out by Saraç 1997, 247), the two names operating in a mega-polysystem that was larger than their respective cultural systems. Akif had a mediating role, too, as he taught Turkish literature at the University of Cairo upon coming to Egypt.²⁸

Sabri also translated two works by Abdülhak Hamit Tarhan, one published in 1962 and the other in 1977, both in Cairo. The 1962 translation was Tarhan's play *İbni Musa yahud Zâtü'l-cemâl* [son of Musa or the beautiful lady], that, as argued by İnci Enginün (1988), belonged to a group of his works in which Islam's glory in the Andalusian era was portrayed in the background of stories of love and passion. The second was Tarhan's elegy to his wife, *Makber* [the grave], which he wrote in Beirut in 1885, where she died on the way to Istanbul. Tarhan was rendered into Arabic before the appointed period of our catalogue as well, i.e., during the late Ottoman era. For example, another of his Andalusian-Islamic themed works, *Târik yahut Endülüs Fethi* [Tariq or the conquest of Andalusia], appeared in Arabic translation in 1910, Cairo.²⁹

As for Barakât, he translated a work by Kısakürek, along with another major name that belongs to the religious literati in Turkey of the 20th century, Sezai Karakoç. He translated Kısakürek's *Esselâm* in which fragments of the life of the prophet Muhammad were portrayed in verse. The translation was published in 1994. He also translated Karakoç's *Hızırla Kırk Saat* [forty hours with al-Khidr], a title which contains many symbolic references to Islamic culture. The translation was published in 1992. Both translations appeared in Cairo.

The last name in the cluster of religious-scholarly interest in Turkish literature is Ekmeleddin İhsanoğlu. İhsanoğlu was born in Egypt. He is a cultural mediator on many levels, one of which is that of textual translation. Besides his role as an academician, he has appeared in diplomatic and political settings and was founding general director of IRCICA, a research centre that branched out of the Organization of Islamic Cooperation.³⁰ Like Harb, he is among the authors of the TDV Encyclopedia of Islam.³¹ He translated a collection of short stories from Turkish into Arabic that was published in 1970 in Cairo.

İhsanoğlu also appears among the early translators of Hikmet, having translated in 1969 the latter's version, composed as a play, of the mystical love story of Ferhat and

28 For more information about the matter, please refer to Saraç (1997).

29 For more information about this translation, please refer to İhsanoğlu (2012).

30 For more information about İhsanoğlu see: <https://www.biyografya.com/biyografi/3403>.

31 The entries that have been contributed to the encyclopaedia by İhsanoğlu can be found at <https://islamansiklopedisi.org.tr/muellif/ekmeleddin-ihsanoglu>.

Şirin – work which Gökhan Tunç describes as an attempt on Hikmet’s part “to contextualize new ideas of socialist thought through the use of religious/Sufi discourse” (2009, 27, my translation).³² This is an interesting case in which the socialist and religious clusters overlapped during their relatively autonomous excursions to form the repertoire of translated Turkish literature in the Arabic literary system during the 20th century. Egypt’s repeated appearance in the latter cluster reflects not only Cairo’s status as a cultural capital in the region, but also the country’s history as birthplace to both al-Azhar University (with its central position in Sunni Islamic research and legislation) and the Muslim Brotherhood (a prominent agent in Islamist activism).

4.4 Translating the outcasts of a system

One important hub for modernist Arab thinking was the journal *al-Ḥadīth* [the modern], which was founded in Aleppo by Sāmī al-Kayyālī and hosted many of the reformist thinkers of the era (al-Jubūrī 2003b). Şafīyya Luṭfī’s aforementioned translation of Güntekin’s *Acımak* appeared there. Kayyālī himself translated a work by the Turkish novelist and story writer Refik Halit Karay, who spent some of his many years of exile in Syria. The work Kayyālī chose for translation was *Yezid’in Kızı* [daughter of Yezid], which Karay wrote in Aleppo, depicting the lives of Yazidi people, an ethno-religious minority living in Iraq, Syria and Southeast Anatolia (Okay 2001; Taşgın 2013).

In the following decades, another expatriate from Turkey, Nazım Hikmet, entered the Arab literary scene. This was not a singular case wherein Hikmet’s writings thrived in a setting that was not on the best terms with Turkey. Sharpe notes that Hikmet’s supranational position prevented his poetry from being disregarded in Greece as “the product of an enemy nation” (2020, 114). Nazım’s aforementioned Egyptian reviewer (Shūsha 2015) titled his column “When Nazım Hikmet Waged War Against Turkish Tyranny” (my translation),³³ a statement which not only reflects a long history of negative national perception, but also that Hikmet was likely to be idolized as a poet who opposed *the enemy* from within.

The Syrian Ministry of Culture and National Guidance appears heavily in the catalogue during the 1980s and 1990s, mostly as publisher of plays. Along with Hikmet’s works, it published plays by Adalet Ağaoğlu, Aziz Nesin, Cevat Fehmi Başkut, Güngör Dilmen and Haldun Taner. It also published novels by Yaşar Kemal, Erdal Öz, and Yılmaz Güney. These are authors who deployed social criticism as part of their writ-

32 Original statement: “Nâzım Hikmet’in dinî-tasavvufî söylemi kullanarak sosyalist düşünceye ilişkin yeni fikirleri konumlandırmaya çalışmasıdır.”

33 Original statement: “عندما هاجم ناظم حكمت الاستبداد التركي.”

ing. Moreover, as with Hikmet and Karay, many of them had been sued, arrested or banned in Turkey for what they wrote or said (Şentürk 2009).

Given the not-so-ideal state of affairs between Turkey and Syria in the 1980s and 1990s, it is possible that many of the authors who were admitted into the receiving literary system through the ministry had made it partly because they represented the castaways of the source system. Individual cases should be studied to see whether such initiatives could be considered as ways in which the social structure of the other nation were criticized by means of translating its outcasts.

Most of the translations that were published by the ministry had been carried out by Jüzif Nāshif. Nāshif is a Syrian translator, playwright and actor, who worked as manager in the Syrian National Theatre between 1982 and 2003, and held many other official positions in the cultural sphere (Damlag 2021). Nāshif deployed his knowledge of Turkish when he played, in the Syrian historical soap opera *Kūm al-Ḥajar* [pile of stones] (first aired in 2007),³⁴ the role of a high-ranking officer in the *mutaṣarrifiyya* (Turkish administrative body) in Syria of 1930s. His character appears as a rigid figure who exerts authority over the populace. Such a representation falls in line with the negative perception of Turkish presence in the region in the late 19th and early 20th centuries.

4.5 Satire and the post-*Naksa* situation

Unlike the case with the *Nakba*, the second defeat against Israel in 1967, which is known as the *Naksa* [setback], resonated in Turkey on both diplomatic and civil levels. While still recognizing Israel, Turkey stood against its expansion unto Palestinian territory and refused to lend military support (Sinkaya 2011). During the 1970s, both the social-democratic and the Islamist views in Turkey took a critical stance against Western hegemony and, especially with the latter, a strong commitment to the Palestinian cause. Such developments contributed to the emergence of a “softer image of Turkey” in the region (Nafi 2009, 69). However, its NATO membership and ongoing diplomatic relationships with Israel allowed such positive attitude only to a certain degree (Sinkaya 2011).

After the *Naksa*, self-criticism and social critique permeated artistic expression in the realm of Arabic literature and art. Sarcasm became a prominent stylistic feature, found in the works of such poets as Nizār Qabbānī (Syria) and Aḥmad Maṭar (Iraq) and artists such as the Palestinian cartoonist Nājī al-‘Alī (al-Mūsā 2009; al-Nābulī 1999; Ibrāhīm 2012). Nesin’s social realist outlook and his combination of satire with

34 For a clip from the show see (on the official YouTube channel of the actor Wael Sharaf, who also appeared in the same series): <https://www.youtube.com/watch?v=9c6YozK5xYY&t=73s>.

social critique in many of his works must have found fertile ground in the post-*Naksa* stylistics (and the clusters and models that were formed around it), allowing for an overlap between the home repertoire and that of translated Turkish literature. The humorous, satiric nature of other translations (like the ones by Muzaffer İzgü, Cevat Fehmi Başkut, Sermet Çağan and Güngör Dilmen) can be seen in relation to both repertoires.

4.6 From 20th century literary scene to 21st century mediascape

The 2000s commenced with better relations with the Arab region. Moreover, as argued by Bayram Sinkaya (2011, 90), the US and EU had at the beginning of the millennium different attitudes towards the Middle East, with the latter preferring more diplomatic solutions to regional problems – and Turkey went on to adopt in its foreign policies a framework that went parallel to that of the EU.

Data from the catalogue indicate that some of the translators who engaged in literary translation during the 20th century, acting within the previously mentioned clusters, produced translations for other media in the 21st century. The Syrian translator ‘Abd al-Qādir ‘Abdallī³⁵ entered the Turkish-to-Arabic translation scene in roughly the late 1980s. He started with the production model that was formed around Nesin translations. He contributed to the cluster of satire literature with other translations, too, such as works by Muzaffer İzgü and Haldun Taner. His 1988 translation of Nesin’s novel *Zübük*³⁶ was adapted as the Syrian comedy series *al-Dughri* [the smackdab].³⁷ In the 2000s, ‘Abdallī would become an important agent of transfer between the Turkish and Arabic mediascapes through taking part, as translator, in the phenomenal success of dubbed Turkish soap operas (Al-Ḍāhir 2017). Jamāl Dürmüş, another 20th century translator of Nesin from Syria, also moved in the 2000s to soap opera translation. He translated a number of Turkish shows such as *İki Aile* [two families] *Kaybolan Yıllar* [lost years] and *Asi* [the rebel/proper name].³⁸ The clusters that kept the translation flow active between Turkish and Arabic in the 20th century can thus be regarded as having generated agencies that went beyond literary translation, creating other possibilities for cultural transfer between the two systems in the 21st century.

35 Known in Turkey as Abdulkadir Abdelli.

36 A fictional name.

37 *Zübük* was also made into a Turkish movie that was first broadcast in 1980.

38 For more information on Dürmüş see: <https://www.milliyet.com.tr/dunya/abdulhamit-ve-filistin-konulu-senaryo-hazirlaniyor-1044451>.

5. Conclusion

This article presented an outline of the literary translation flow from Turkish to Arabic between 1923 and 2005 based on a catalogue that was compiled for the purposes of this research of translated literary works that were published in this period. The aim was to understand what kinds of works make it into a literary-linguistic domain when the host system has a turbulent history with the source system. Based on Even-Zohar's concept of clusters, the bibliographic data were consulted to trace the systemic infrastructure that helped determine which works from the source literature were admitted into the host literature. The process was carried out through identifying sets of relatable elements (translations, agents) that clustered around certain thematic elements to form the repertoire of translated Turkish literature in the Arabic literary system.

The analysis showed that the translation flow from Turkish to Arabic continued despite historical rancour between Turkey and the Arab Middle East. Six clusters were identified, each referring to a particular networkable situation. The first cluster constituted agency by and around women. Such agency was mainly related to constructing the image of the modern woman, and popular romance novels that were written and translated by women. The second cluster referred to ethnic minorities (Kurds and Turkmen) and their role in facilitating the flow of translation from Turkish to Arabic during the appointed period. The third cluster referred to supranational causes (socialism and Islam) that acted within a mega-polysystem, causing the two systems to interact more in relation to this mega-polysystem than in direct relation to each other. The fourth cluster referred to translations and agents of transfer that gathered around authors from Turkey who had been at odds with its politics. Highlighting the role of the Syrian Ministry of Culture and National Guidance as publisher in many such instances, the article proposed that translating the outcasts of a system might be a way to criticize that system and reinforce its perceived image. The fifth cluster indicated a point of overlap between the home repertoire that was established around post-*Naksa* stylistics and that of translated Turkish literature: certain clusters in each repertoire deployed satire (a stylistic element) as a means of social criticism. In the sixth and last cluster, translators who engaged in literary translation during the 20th century, acting within previously mentioned clusters, produced translations for TV broadcasting in the 21st century. Such activity indicated that the clusters that kept the translation flow active between Turkish and Arabic in the 1900s generated agencies that went beyond literary translation, creating other possibilities for cultural transfer between the two systems in the 2000s. Further studies can explore along the same axis the reversed translation flow movement (from Arabic to Turkish), and broaden the catalogue by including non-literary textual transfers.

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Appendix

Catalogue of literary translations from Turkish to Arabic between 1923 and 2005

Category	Author	Original Title	Translator	Translation Title	Translation Publisher	Translation Publishing Place	Translation Publishing Date
Novel	Güntekin, Reşat Nuri	Damga	al-Khānjī, ‘Abd al-Azīz Amīn	al-Wasma	Maṭba‘at al-Sa‘āda	Cairo	1927
Novel	Güntekin, Reşat Nuri	Acımak	Luṭfī, Şafıyya	al-Shafaqa	Majallat al-Ḥadīth	Aleppo	1934
Short Stories	Güntekin, Reşat Nuri et al.		al-Dāwūdī, Khalaf Shawqī	Qaşaş Mutkhtāra min al-Adab al-Turkī	Maktabat ‘İsā al-Bābī al-Ḥalabī (Dār ihyā’ al-kutub al-‘arabiyya)	Cairo	1934
Novel			Ḥatāta, Yūsuf Kamāl	‘Abd-Alḥamīd fī Qaşr Yildiz	Maṭba‘at Hindiyya	Cairo	1941
Novel	Sami, Mevrure	Leylaklar Altında	Dhū al-Fiqār/ Bahjat/ al-‘Abādī, Nafisa	Taht Zilāl al-Lilā	Ḥilmī Murād	Cairo	before 1947
Novel	Sabri, Güzide	Ölmüş Bir Kadının Evrakı Metrukesi	Bedirxan, Rewşen	Mudhakkarāt Imra’a			1951
Poetry	Hikmet, Nazım		Sa‘d, Alī	Min Shi‘r Nāzim Ḥikmat		Beirut	1952
Poetry	Ersay, Mehmet Akif	Gölgeler	Sabri, İbrahim	Al-Zilāl: Min Dīwān Şafahāt		Cairo	1953
Novel	Kamil Su, Mükerrrem	Sevgim ve Izdırabım	Bedirxan, Rewşen	Gharāmī wa Ālāmī			1953
Novel	Güntekin, Reşat Nuri	Çalikuşu	Bedirxan, Rewşen	Mudhakkarāt Mu‘allima			1954
Novel	Karay, Refik Halit	Yezid’in Kızı	al-Kayyālī, Sāmī	Bint Yazīd	Dār al-Ma‘ārif	Cairo	1955
Poetry	Hikmet, Nazım et al.		al-Bayāti, ‘Abd al-Wahhāb	Risāla ilā Nāzim Ḥikmat wa Qasā’id Ukhrā	Maktabat al-Ma‘ārif	Beirut	1956
Play	Tarhan, Abdülhak Hamit	İbni Musa Yahud Zatülcemal	Sabri, İbrahim	Ibn Mūsā aw Dhāt al-Jamāl	Dār al-Fikr al-‘Arabī	Cairo	1962

Category	Author	Original Title	Translator	Translation Title	Translation Publisher	Translation Publishing Place	Translation Publishing Date
Play	Hikmet, Nazım	Ferhad İle Şirin	İhsanoğlu, Ekmeleddin	Hikāyatu Ḥubb, aw Farhād wa Shīrīn	Dār al-Kātib al-‘Arabī	Cairo	1965
Poetry	Hikmet, Nazım		‘Azzāwi, Thābit	Al-Nāzirūna ilā al-Nujūm	Dār al-Jamāhīr	Damascus	1968
Short Stories	Various		İhsanoğlu, Ekmeleddin	Min al-Adab al-Turkī al-Ḥadīth: Mukhtārāt min al-Qaşş al-Qaşīra	Al-Hay’a al-Misriyya al-‘Āmma	Cairo	1970
Poetry	Hikmet, Nazım		al-Bukhārī, Muḥammad	Ughniyāt al-Manfā	Al-Hay’a al-Misriyya al-‘Āmma Li al-Kitāb	Cairo	1971
Play	Hikmet, Nazım	Demokles’in Kılıcı; İvan İvanoviç Var mıydı, Yok muydu?	‘Asal, Māhir	Sayf Dimīqlīs wa Jawhar al-Qaḍiyya	Al-Hay’a al-Misriyya al-‘Āmma Li al-Kitāb	Cairo	1971
Novel	Güney, Yılmaz	Salpa	Jatkar, Fāḍil	Şālbā	Al-Maktaba al-Ḥadītha	Damascus	1973
Poetry	Tarhan, Abdülhak Hamit	Makber	Sabri, İbrahim	Al-Ḍarīḥ	Al-Hay’a al-Misriyya al-‘Āmma Li al-Kitāb	Cairo	1977
Play	Hikmet, Nazım		Shākir, Sharīf	Awwal Ayyām al-‘İd	Wizārat al-Thaqāfa wa al-Irshād al-Qawmī	Damascus	1978
Poetry	Various		Bandar Üglü, ‘Abd al-Latīf	Qaşāid Mukhtāra min al-Shi’r al-Turkī al-Mu‘āşir	Wizārat al-Thaqāfa wa al-Funūn	Baghdad	1978
Play	Başkut, Cevat Fehmi	Buzlar Çözülmeden: Komedi 3 Perde	Nāshif, Jüzif	Qabla an yadhūb al-Jalīd	Wizārat al-Thaqāfa wa al-Irshād al-Qawmī	Damascus	1979
Poetry	Hikmet, Nazım	Simavne Kadısı Oğlu Şeyh Bedrettin Destanı	Jatkar, Fāḍil	Malḥamat al-Shaykh Badr al-Dīn Ibn Qāḍī Sīmāwna	Dār al-Fārābī	Beirut	1979
Play	Hikmet, Nazım	Ocak Başında	Jatkar, Fāḍil	‘İnd al-Mawqīd	Dār al-Fārābī	Beirut	1979
Play	Hikmet, Nazım	Kafatası	Jatkar, Fāḍil	Al-Jumjuma	Manşūrāt Şalāh al-Dīn	Al-Quds	1980

Category	Author	Original Title	Translator	Translation Title	Translation Publisher	Translation Publishing Place	Translation Publishing Date
Poetry	Hikmet, Nazım		al-Dāqūqī, ‘Abd al-Wahhāb	Qaṣā’id Malḥamiyya	Al-Mu’assasa al-‘Arabiyya li al-Dirāsāt wa al-Nashr	Beirut	1980
Poetry	Çelebi, Süleyman	Vesiletü’n-necāt	al-Miṣrī, Ḥusayn Mujīb	Al-Mawlid al-Sharīf: Manẓūma li al-Shi’r al-Turkī al-Qadīm	Maktabat al-Injlū al-Miṣriyya	Cairo	1981
Play	Hikmet, Nazım	İnek	Nāshif, Jüzif	Al-Baqara	Wizārat al-Thaqāfa wa al-Irshād al-Qawmī	Damascus	1981
Poetry	Hikmet, Nazım	Memleketimden İnsan Manzaraları	Jatkar, Fāḍil	Mashāhid İnsāniyya	Dār al-Ḥiwār	Latakia	1982-1987
Novel	Hikmet, Nazım	Yaşamak Güzel Şey be Kardeşim	al-Shawfī, Nazih	Al-‘Ayshu Shey’un Rāi’un yā ‘Azizī	Dār al-Majd	Damascus	1983
Poetry	al-Miṣrī, Ḥusayn Mujīb	Solgun bir Gül/ Warda Dhābila: Shi’r Turkī ‘Arabī	al-Miṣrī, Ḥusayn Mujīb	Solgun bir Gül/Warda Dhābila: Shi’r Turkī ‘Arabī	Maktabat al-Injlū al-Miṣriyya	Cairo	1984
Play	Başkut, Cevat Fehmi	Göç	Nāshif, Jüzif	Al-Raḥīl	Wizārat al-Thaqāfa wa al-Irshād al-Qawmī	Damascus	1984
Play	Başkut, Cevat Fehmi	Ölen Hangisi?	Nāshif, Jüzif	Man Huwa al-Mayyit?	Wizārat al-Thaqāfa wa al-Irshād al-Qawmī	Damascus	1984
Play	Çağan, Sermet	Ayak Bacak Fabrikası	Nāshif, Jüzif	Masna‘ al-Aqdām wa al-Siqān	Wizārat al-Thaqāfa wa al-Irshād al-Qawmī	Damascus	1984
Novel	Öz, Erdal	Yaralısın	Jatkar, Fāḍil	Anta Jarīh	Wizārat al-Thaqāfa wa al-Irshād al-Qawmī	Damascus	1984
Novel	Hikmet, Nazım	Yaşamak Güzel Şey be Kardeşim		Al-Qarawī, Hishām/ Hichem Karoui	Dār al-Fārābī	Beirut	1985
Play	Ağaoğlu, Adalet	Kendini Yazan Şarkı	Nāshif, Jüzif	Ughniya Taktub Nafsahā	Wizārat al-Thaqāfa wa al-Irshād al-Qawmī	Damascus	1986

Category	Author	Original Title	Translator	Translation Title	Translation Publisher	Translation Publishing Place	Translation Publishing Date
Play	Ağaoğlu, Adalet	Evcilik Oyunu	Nāshif, Jüzîf	Lu'bat al-Zawāj	Wizārat al-Thaqāfa wa al-Irshād al-Qawmī	Damascus	1986
Play	Başkut, Cevat Fehmi	Emekli	Nāshif, Jüzîf	Al-Mutaqā'id	Wizārat al-Thaqāfa wa al-Irshād al-Qawmī	Damascus	1986
Play	Dilmen, Güngör	Canlı Maymun Lokantası	Nāshif, Jüzîf	Maṭ'am al-Qird al-Ḥayy	Wizārat al-Thaqāfa wa al-Irshād al-Qawmī	Damascus	1986
Short Stories	Nesin, Aziz	Vatan Sağolsun	Jatkar, Fāḍil	‘Āsh al-Waṭan	Dār al-Jalīl	Amman	1986
Play	Nesin, Aziz	Bir Şey Yap Met	Nāshif, Jüzîf	If'al Shay'an yā Mut	Wizārat al-I'lām	Kuwait	1986
Play	Nesin, Aziz	Toros Canavarı	Nāshif, Jüzîf	Wahsh Turūs	Wizārat al-I'lām	Kuwait	1986
Poetry	Hikmet, Nazım		Jatkar, Fāḍil	Nāzim Hikmat: al-A 'māl al-Shi'riyya al-Kāmila	Dār al-Fārābī	Beirut	1987
Novel	Güney, Yılmaz	Boynu Bükük Ödüler	Ḥaddād, Hishām	Mātū wa Ru'ūsahum Maḥaniyya	Wizārat al-Thaqāfa wa al-Irshād al-Qawmī	Damascus	1988
Play	Kısakürek, Necip Fazıl	Bir Adam Yaratmak	Ḥarb, Muḥammad	Khalq Insān	Dār al-Hilāl	Cairo	1988
Short Stories	Nesin, Aziz	Damda Deli Var	Al-Zāhir, Muḥammad & Samāra, Munya	Majnoon 'ala al-Şath	Dār al-Karmal	Amman	1988
Novel	Nesin, Aziz	Zübük	'Abdallī, 'Abd al-Qādir	Zübuk: al-Kalb al-Multajī' fī Zill al-'Araba	Dār al-Ahālī	Damascus	1988
Novel	Nesin, Aziz	Memleketin Birinde	'Abdallī, 'Abd al-Qādir	Fī ihdā al-Duwal	Majallat Ittiḥād Kuttāb Āsyā wa Afrīqiyyā	Tunisia	1988
Short Stories	Nesin, Aziz		Jatkar, Fāḍil	Al-Wujūh al-Ḥazīna	Dār Ibn Hānī'	Damascus	1989
Novel	Pamuk, Orhan	Cevdet Bey ve Oğulları	Jatkar, Fāḍil	Jawdat Bık wa Awlāduh	Wizārat al-Thaqāfa wa al-Irshād al-Qawmī	Damascus	1989

Category	Author	Original Title	Translator	Translation Title	Translation Publisher	Translation Publishing Place	Translation Publishing Date
Novel	Tahsin Berkand, Muzazzez	Çamlar Altında	Dhū al-Fiqār/ Bahjat/ al-‘Abādī, Nafīsa	Sirr al-Miyāh al- Qurmuziyya	Akhbār al-Yawm	Cairo	1990 (reprint?)
Short Stories	Gürsel, Nedim	Uzun Sürmüş bir Yaz	Suwayd, Aḥmad	Şayf Tawīl fī İştāmbūl	Dār al-Fārābī	Beirut	1990
Short Stories	Taner, Haldun	On İkiye Bir Var	‘Abdallī, ‘Abd al-Qādir	Al-Thāniya ‘Ashr illā Daqīqa	Dār Ya‘rib	Damascus	1990
Poetry	Emre, Yunus		Katāna, Jinkīz	Yūnus Amra: Mukhtārāt min Ash‘ārih	al-Dār al-‘Arabiyya	Cairo	1991
Novel	Kemal, Yaşar	Yer Demir, Gök Bakır	Rif‘at, Jalāl Fattāḥ	Al-Arḍu Ḥadīd, al-Samā‘u Nuḥās	Wizārat al-Thaqāfa wa al-‘lām	Baghdad	1991
Novel	Kaleli, Selçuk	Şeyh Şamil: Kartal Yuvası	Ḥarb, Muḥammad	Şuqūr al-Qūqāz	Dār al-Manāra	Jeddah	1992
Poetry	Karakoç, Sezai	Hızır 40 Saat	Barakāt, ‘Abd al-Rāziq	Arba‘ūn Sā‘a ma‘a al-Khiḍr	Dār al-Zahrā’	Cairo	1992
Novel	Kemal, Yaşar	İnce Memed	Sarkis, İhsān	Muḥammad al-Saqr	Wizārat al-Thaqāfa wa al-Irshād al-Qawmī	Damascus	1992
Short Stories	Nesin, Aziz		Ḥamādi, Hāshim	Lā Tansa Takkat al-Sirwāl	Dār al-Ḥaşād	Damascus	1992
Short Stories	Nesin, Aziz	Bir Koltuk Nasıl Devrilir	Muştafa, Farūq	Kayfa Yanqalibu Kursiyyun	Dār al-Yanābī‘	Damascus	1992
Short Stories	Various		‘Abdallī, ‘Abd al-Qādir	Mukhtārāt min al-Qiṣṣa al-Turkiyya al-Sākhira	Dār al-Yanābī‘	Damascus	1992
Short Stories	Gürsel, Nedim	Son Tramvay	Şāliḥ, Shafīq al-Sayyid	Al-Trām al- Akhīr	Maktabat Madbūlī	Cairo	1993
Play	Hikmet, Nazım	Unutulan Adam	al-Yahrazī, ‘Ammār	Al-Rajul al-Mansiyy	Wizārat al-‘lām	Kuwait	1993
Short Stories	Nesin, Aziz		‘Abd al-Ḥamīd, ‘Abd al-Latīf	Asfal al- Sāfilin	Dār al-Ḥaşād	Damascus	1993
Poetry	Kıyakürek, Necip Fazıl	Esselām	Barakāt, ‘Abd al-Rāziq	Diwān al-Salām: Lawḥāt min al-Sira al- muqaddasa	Dār al-Zahrā’	Cairo	1994

Category	Author	Original Title	Translator	Translation Title	Translation Publisher	Translation Publishing Place	Translation Publishing Date
Short Stories	Nesin, Aziz	Ah Biz Eşekler	Dürmüş, Jamāl	Āh Minnā Nahnu Ma'shar al-Ḥamīr	Dār al-Ṭalī'a al-Jadīda	Damascus	1994
Short Stories	Nesin, Aziz		Ḥamādī, Hāshim	Innahū Bāqin			1995
Short Stories	Nesin, Aziz	Vatan Sağolsun (?)	Dürmüş, Jamāl	Yaslam al-Waṭan	Al-Nawwār	Damascus	1996
Short Stories	Nesin, Aziz		Dürmüş, Jamāl	Al-'Arḍ al-Akhīr	Dār al-Yanābī'	Damascus	1996
Short Stories	Nesin, Aziz	Tek Yol	'Abdallī, 'Abd al-Qādir	Al-Ṭarīq al-Wahīd	Dār al-Madā	Damascus	1997
	Nesin, Aziz	Hangi Parti Kazanacak?	Muṣṭafa, Farūq	Ayyu Ḥizbin Sayafūz?	Dār Naynawā	Damascus	1997
Novel	Nesin, Aziz	Ölmüş Eşek	'Abdallī, 'Abd al-Qādir	Al-Ḥimār al-Mayyit	Dār al-Manāra	Latakia	1997
Short Stories	Nesin, Aziz	Sosyalizm Geliyor Savulun	Fāqī, Muḥammad Mawlūd	Khudhū Ḥadharakum	Dār al-Manāra	Latakia	1997
Play	Taner, Haldun	Gözlerimi Kapatım Vazifemi Yaparım	'Abdallī, 'Abd al-Qādir	A'malu 'Amalī Mughmaḍ al-'Aynayn	Wizārat al-Thaqāfa wa al-Irshād al-Qawmī	Damascus	1997
Short Stories	Nesin, Aziz	İhtilali Nasıl Yaptık	al-Ibrāhīm, Aḥmad	Kayfa Qumnā bi al-Thawra	Wizārat al-Thaqāfa wa al-Irshād al-Qawmī	Damascus	1998
Short Stories	Nesin, Aziz	Hoptirinam	'Abdallī, 'Abd al-Qādir	Tirī Lī Lam	Dār al-Madā	Damascus/ Baghdad	1998
Short Stories	Nesin, Aziz	Salkım Salkım Asılacak Adamlar	Fāqī, Muḥammad Mawlūd	Al-Rijāl wa al-Mashāniq	Dār al-Manāra	Latakia	1998
Short Stories	Nesin, Aziz	İt Kuyruğu		Zhanab al-Kalb	Dār al-Manāra	Latakia	1998
Poetry	Veli, Orhan	Deli Eder İnsanı Bu Dünya (?)	Jum'a, Jamāl	Hādhihī al-Arḍ, Tilka al-Nujūm, Hādhi al-Ashjār	al-Mujamma' al-Thaqāfi	Abu Dhabi	1998
Novel	Nesin, Aziz	Surnâme	'Abdallī, 'Abd al-Qādir	Sirnāma: Waqāi' Iḥtifāl Rasmī	Dār Ward	Damascus	1999
Short Stories	Nesin, Aziz	Namus Gazı	al-Ibrāhīm, Aḥmad	Ghāz al-Sharaf	Wizārat al-Thaqāfa wa al-Irshād al-Qawmī	Damascus	1999

Category	Author	Original Title	Translator	Translation Title	Translation Publisher	Translation Publishing Place	Translation Publishing Date
Short Stories	Nesin, Aziz		Dürmüş, Jamāl	Hikāyat al-Baghal al-‘Ashiq	Dār ‘Alā’ al-Dīn	Damascus	1999
Short Stories	Nesin, Aziz	Kazan Töreni	Fāqī, Muḥammad Mawlūd	Al-Iḥtifāl bi al-Qāzān	Al-Waṭaniyya al-Jadīda	Damascus	1999
Short Stories	Nesin, Aziz	Nah Kalkınırız	Fāqī, Muḥammad Mawlūd	Lan Nataṭawwar Abadan	Al-Waṭaniyya al-Jadīda	Damascus	1999
Short Stories	Nesin, Aziz	Gıdıgıdı	Fāqī, Muḥammad Mawlūd	Al-Daghdagha	Al-Waṭaniyya al-Jadīda	Damascus	1999
Short Stories	Nesin, Aziz	Kördöğüşü	Muştafa, Farūq	Şirā’ al-‘Umyān	Dār ‘Abd al-Mun‘im	Damascus	1999
Play	Taner, Haldun	Keşanlı Ali Destanı	‘Abdallī, ‘Abd al-Qādir	Malḥamat ‘Alī al-Kāshānī	Al-Majlis al-Waṭanī li al-Thaqāfa wa al-‘Ilām	Kuwait	1999
Short Stories	İzgü, Muzaffer	Bando Takımı	Fāqī, Muḥammad Mawlūd	Tāqim al-Bāndū	Al-Waṭaniyya al-Jadīda	Damascus	2000
Novel	İzgü, Muzaffer	Sıpa	‘Abdallī, ‘Abd al-Qādir	Jahsh	Maktabat al-Sā’ih	Tripoli	2000
Short Stories	Nesin, Aziz		Dürmüş, Jamāl	Khişşışan li al-Ḥamīr	Dār ‘Alā’ al-Dīn	Damascus	2000
Short Stories	Nesin, Aziz	İnsanlar Uyanıyor	Fāqī, Muḥammad Mawlūd	Şahwat al-Nās	Al-Waṭaniyya al-Jadīda	Damascus	2000
Short Stories	Nesin, Aziz	Biz Adam Olmayız	Fāqī, Muḥammad Mawlūd	Lan Nuşbiḥa Basharan	Al-Waṭaniyya al-Jadīda	Damascus	2000
Short Stories	Nesin, Aziz	Hayvan Deyip de Geçme	Fāqī, Muḥammad Mawlūd	Lā Taqul Hayawān wa Tamḍī	Dār Dimashq	Damascus	2000
Novel	Pamuk, Orhan	Beyaz Kale	‘Abdallī, ‘Abd al-Qādir	Al-Qal‘a al-Bayḍā’	Dār Ward	Damascus	2000
Novel	Pamuk, Orhan	Benim Adım Kırmızı	‘Abdallī, ‘Abd al-Qādir	İsmī Aḥmar	Dār al-Madā	Damascus/ Baghdad	2000
Novel	Gürsel, Nedim	Boğazkesen: Fatih’in Romanı	Mardān, Nuşrat	Muḥammad al-Fātiḥ	al-Kamel Verlag	Cologne	2001
Short Stories	İzgü, Muzaffer		‘Abdallī, ‘Abd al-Qādir	Nafaq al-Mushāt	Dār Ward	Damascus	2001
Short Stories	Nesin, Aziz		Fāqī, Muḥammad Mawlūd	Al-Majānīn al-Hāribūn	Al-Waṭaniyya al-Jadīda	Damascus	2001

Category	Author	Original Title	Translator	Translation Title	Translation Publisher	Translation Publishing Place	Translation Publishing Date
Short Stories	Nesin, Aziz	Sizin Memlekette Eşek Yok mu?	Fâqi, Muḥammad Mawlūd	Alā Yūjadu Ḥamīrun fī Bilādikum	Al-Waṭaniyya al-Jadīda	Damascus	2001
Short Stories	Nesin, Aziz	Tatlı Betüş	Şidqi, Bakr	Batūsh al-Ḥulwa	Dār Naynawā	Damascus	2001
Novel	Pamuk, Orhan	Yeni Hayat	‘Abdallī, ‘Abd al-Qādir	Al-Ḥayā al-Jadīda	Dār Ward	Damascus	2001
Short Stories	Various		‘Abdallī, ‘Abd al-Qādir	Mukhtārāt min al-Qiṣṣa al-Turkiyya	al-Majlis al-Waṭanī li al-Thaqāfa wa al-Funūn wa al-Ādāb	Kuwait	2001
Short Stories	Nesin, Aziz		Dürmüş, Jamāl	Yasāriyyun Anta am Yamīniyy	Dār ‘Alā’ al-Dīn	Damascus	2002
Short Stories	Nesin, Aziz	Mahmut ile Nigar	Fâqi, Muḥammad Mawlūd	Maḥmūd wa Nīkār (Ṭāhir wa Zahra)	Al-Waṭaniyya al-Jadīda	Damascus	2002
Short Stories	Nesin, Aziz	Nazik Alet	Madanī, ‘Abd al-Wahhāb	Ālatun Sarī‘atu al-‘Aṭab	Al-Waṭaniyya al-Jadīda	Damascus	2002
Novel	Nesin, Aziz	Yaşar Ne Yaşar Ne Yaşamaz	Şidqi, Bakr	Yahyā Ya‘ish wa lā Yahyā	Dār Naynawā	Damascus	2002
Short Stories	Nesin, Aziz	Medeniyet’in Yedek Parçası	Madanī, ‘Abd al-Wahhāb	Qīṭa’ Tabdīl al-Ḥaḍāra	Al-Waṭaniyya al-Jadīda	Damascus	2003
Novel	Pamuk, Orhan	Kara Kitap	‘Abdallī, ‘Abd al-Qādir	Al-Kitāb al-Aswad	Dār al-Madā	Damascus/ Baghdad	2003
Novel	Öz, Erdal	Gülün Solduğu Akşam	al-Ibrāhīm, Aḥmad	Masā’ Dhubūl al-Warda	Dār ‘Alā’ al-Dīn	Damascus	2004

About the author

Sare Rabia Öztürk is a PhD candidate at Boğaziçi University, Translation and Interpreting Studies. She is engaged in cultural research in the framework of translation, studying instances of inter-cultural transfer in relation to historical context, popular culture and power relations. She also has professional experience in the field of gender studies, working as senior research and development specialist. She carries out her professional and academic studies in Turkish, English and Arabic.